/338 cont./

B *171 846 between father and child; the child is a duplication of him, the father has become double, and, for the sake of the helpless, irrational creature which represents a miniature edition of himself, he must himself behave like a child who must not come to harm. Supposing that the child dies during the first days, how could the father who is filled with such ideas and who has eaten indigestible things doubt that he himself is at fault, especially since all sickness arises through the fault of another? What we call "pars pro toto" dominates popular belief everywhere with respect to sorcery or healing magic, although I do not believe that the sorcerer /339/ has a clear image of a "part" with which he is working. The "couvade" is carried out according to the same logic, except that here is a case where the whole intercedes for the "part." It is all the same whether I poison the hair of the enemy and thereby cause him to waste away, or whether, to the detriment of the child which has become detached from me, I eat food that it might not tolerate at all or at least not during the days when the separation takes place.

B [753] [761] B [811]

B *171 764 Burial. All the tribes of the Kulisehu bury their dead; the body lies in west-east in such a way that the head looks toward the rising sun. (According to the statements of the Kamayurá, the Suyá bury their dead in a squatting position, the head with the feather ornament bent back and the eyes turned toward the setting sun.) The grave is on the village plaza. Among the Mehinakú we saw in front of the festival hut a heap of brush under which, at a shallow depth, the grave pit was said to be located; fat beetles were crawling out of holes in the ground and the place was alive with flies. Among the Aueto a square in front of the festival hut was staked off with thick, low posts connected by plaiting. It is photographed on Plate 15 /see p. 253/. I do not know whether it is a coincidence that the two sinuated sides of the square resemble the characteristic shape of the handle-plate of the throwing board. Among the Yaulapiti we saw a square grave fence.

A [764]

/344 cont./

*171 754 and hangs it over the fire. When the water starts to boil, the amápö falls sick and, when the lizard dies, he dies.

[753] All illnesses are caused by sorcery; "there are said to be people who commission the medicine men to poison their enemies." On the Schingú one must not make an enemy of one's hairdresser. Then it was really very careless of me, I jokingly interrupted Antonio, to have had him cut my hair. "No," he replied, "I am not bad, I am no omeóto (= ome-zóto, master of poison)." "So all illnesses come from the omeotos?" "All." "Did you ever see one?" "Not among the Bakaïrí, we would chase away such bad people." "But among the Kamayurá?" "Pode ser, *171 could be." "Have you ever seen good medicine-men (piáje, 754 French ɹ)?" "Yes, several on the Kulisehu. Pakurali was one. 756 Formerly also on the Paranatinga. The Auetó chief Auayáto was one." It is very characteristic that all bad (kχurá-pa = not our) sorcerers live in foreign villages. The terms omeóto and piáje, by the way, do not seem to be differentiated very strictly. In any case, the laudable, better medicine-men have not been free of professional fraud for a long time, since they cannot very well believe that they have sucked the poisoned cotton threads, which they spit out, from the body of the sick person. The purer origin of their art, however, in the sense of the introductory remarks, is still easily recognizable.

*171 754 The fact that the practice of magic is nothing but a stimulation of the imagination becomes evident in the practical accomplishment even more clearly than in the asceticism of the study of medicine. Pain tells the sick person that he is being attacked by someone. He does not see that anyone in the village is doing it; no one here is so evil. Hence the enemy is outside. The *171 755 person who wants to get the better of him must, first of all, be stronger than he and, secondly, be able to reach the unseen one. For one who does not know otherwise than that the miracles wrought in a dream are reality, both things become possible through a doctor who /345/ puts himself into a highly excited state, for this alone accomplishes what cannot be accomplished

/30 cont./

114 dressed in European manner, and with his rough beard he bears
115 little resemblance to the photograph taken by Karl von den
[177] Steinen some 39 years earlier. In another house there still lived Luisa Kayabí, whom Karl von den Steinen had met when she was the young wife of old Cacique Caetano.

114 Most of the Bakairí whom I had known 26 years before in
731 Maigeri and Maimaieti aldeas had perished in a flu epidemic
753 that had wreaked havoc among the population of Mato Grosso
648 some years earlier. Since the high number of deaths among
361 the Bakairí of the upper Xingu River was attributed to the witch-
[166] craft of evil neighboring tribes, especially the Mehinakú and the Nahukuá, who had been envious of the economic benefits derived by the Bakairí from their contact with civilization, all the Bakairí of the Batovy and Kulisehu rivers had moved to the Rio Paranatinga. Undoubtedly petty jealousies and other discords had caused these Bakairí, called Xinguanos, not to get along with their fellow natives on the Paranatinga, and for this reason they had settled at some distance from the post, farther downriver. I found the first of these Xinguano settlements at the place where the Ribeirão Azul enters the Rio Paranatinga. It was situated on the right side of this river and consisted of four small houses. (Cf. Figures 21 and 22.) A little farther downriver I reached a Bakairí plantation near which was a rancho occupied by some people. (Cf. Figure 20.)

361 /31/ From there a path led to the principal settlement of
622 the Bakairí who had moved from the Rio Kulisehu. It consisted
159 of two rather large houses. (Cf. Figure 17.) I was told that a
114 little farther downriver there were some more settlements, and
[487] among them also that of my old friend from Maimaieti aldea, Karía. I had already encountered Karía when I visited Cacique
622 Antonio, and he had recognized me. He was no longer cacique,
159 and I was told that at the time of my stay in Maimaieti he had
114 merely been a temporary cacique in the place of his brother who was then away. He had grown much older and no longer

/265 cont./

796 Bakairí: /266/ Kilaimo, Karoui, Inanagururo, and Topiehe. Kilaimo is a wandering spirit that wanders through the forest at night. Karoui is the sorcerer-doctor's enemy; he possesses an axe in the shape of a toad. Inanagururo is the lord of hunting; one of the sides of his chest is larger than the other, and he clasps against it and kills the Indians who offend him. Topiehe is a bird whose death would result inevitably in the death of the guilty party. There was also a lake inhabited by maleficent supernatural beings, and where animals reached gigantic proportions.

825 Capistrano de Abreu mentions the attribution of special powers to certain animals. Thus the lizard was the lord of sleep; the fox, of fire; the urubu, of benches; the sea snail, of the sun; the porcupine, of thorns; the kingfisher, of fishes; the deer, of manioc. (12)

12. Capistrano de Abreu, op. cit., Vol. 4, p. 242.

756 The sorcerer, piaji (piehi or piaje) performed very important functions among the Bakairí. Besides the function of curing illness, he performed such tasks as the prediction of enemy attacks, the localizing of game, the finding of lost objects, and interceding with supernatural beings when necessary.

753 For the Bakairí illness was always caused either by hostile sorcerers or those in the service of enemies, or by spirits such as the iamúra, topiehe, inanagururo, or karoui. On being called to heal a sick person, the piaji requested the assistance of his guardian iamúra with the help of a gourd which he shook in accompaniment to songs of invocation. On examining the patient, the piaji decided upon the cause of the illness, whether it had been induced by an enemy or by a spirit. In the second case, the piaji would intercede with the offended spirit, appeasing it. But in the event the illness had been

754 755 /866 cont./ But in the event the illness had been caused by another sorcerer, it would be necessary to find out first the vehicle of the disease. This might be a small piece of charred wood, a thin cotton thread, or a small piece of bone, tossed from a distance and thus introduced into the patient's body. The sorcerer would suck at the afflicted part, thus withdrawing the cause of the illness.

754 [114] [755] /867/ Our informants could tell us nothing about diseases caused by omeono (evil sorcerers) mentioned by Karl von den Steinen. According to the latter, in order to injure an Indian, a sorcerer would cook in a pot a lizard into whose throat he had previously inserted the skin of the middle finger of a corpse. The agony and death of the lizard were matched simultaneously by the agony and death of the victim. (13)

13. Karl von den Steinen, op. cit., p. 442.

[114] [199] In our opinion, this method hardly seems to be indigenous and is probably the result of acculturation. However, our informants did not know about it.

756 [834] [262] [784] In order to become a sorcerer, a youth had to undergo training for a period that lasted from six to 12 months, submitting to rigorous sexual abstinence and an exclusively vegetal diet. Throughout the initiation period the candidate remained uanki, enclosed in the kajoeti. Part of the training, meanwhile, was carried out in distant places, where the novice learned the healing properties of certain roots, as well as the secrets related to the supernatural world. The training ended [787] with the acquisition, on the candidate's part, of a guardian spirit, or iamiira. This acquisition was made during a trance [206] into which the candidate has fallen by means of the ingestion of narcotic substances. After this the new sorcerer had to prove his power, either through small acts such as finding lost objects or by curing a sick person.

came back to the village to play tricks on people. The Bacairi did not believe that the ghosts of the dead caused death and, therefore, were not afraid of them. They were, however, afraid of certain evil spirits—for instance, *eradupóre*, who caused death and sickness.

To become a shaman (*pédji*), a young unmarried man would train with an old shaman for a period of 6 months to a year. During this period sexual intercourse was forbidden, fasts were periodically observed, and the novice had to abstain from eating meat. Much of the training took place in the woods, where the old shaman would teach the novice the curative properties of roots and herbs and, also, how to get in touch with the ghosts of dead shamans. The training would be complete when the novice acquired his own spirit helper, which was always the ghost of a dead shaman. Sometimes the revelation was so powerful that the young novice would fall to the ground in a trance. The spirit that then appeared to him instructed him how to make a flute (either *enúni* or *kenapóre*), which he kept in the sacred flute house, and gave him a special tune by which he could always call his spirit helper. The novice had then to prove himself by curing some sick person or by finding lost property. If he were successful he became a recognized shaman.

Before beginning a performance, shamans always fasted for several days and smoked heavily. In curing a sick person the shaman asked his spirit helper for instructions which usually were explanations of how to remove objects from the body which caused the illness. Besides removing objects from the body the shamans prepared medicines. Headaches and pains in the body were cured by juice of the *pemóre* tuber, and *tarépi* leaves were used for pains in the chest. For healing the wounds made by the scratcher the juice made by boiling the *kuwentúni* plant was used. The Bacairi also prepared aphrodisiacs from the *kuttóre* plant and by mixing piqui nuts, honey, and turtle eggs.

GAMES

The Bacairi played, and still play, a form of Indian football called *toiepenúli*. The ball (*toin*) was made by covering a round gourd with native rubber, leaving a small opening. The gourd was